The
UNITARIAN MONTHLY

No. 170 (Vol. XIV.—11.) NOVEMBER. ONE PENNY.

The late Rev. Stopford A. Brooke, M.A., LL.D.,

was Chaplain to Queen Victoria, and to the Empress Frederick of Germany; he seceded from the Church of England in 1880 and joined the Unitarians. In the following words he expressed the Unitarian Faith:—

THE FIRST great truth taught by Christ is that there is One Almighty Being, whose nature is goodness and love, who is in a fatherly relation to every human soul. The *second* follows from it, that we are, one and all, children of God, and bound up for ever with Him as a child with a father. The *third* is that, on account of this, there is a spiritual brotherhood of all men, which carries with it all the duties and loves of brotherhood. The *fourth* is that, since the Father is immortal, so are the children, and that all those whom we call dead, and those whom we now call living, and all who shall be born, are alive now in the thought of God, and shall be loving and thinking and resting for ever and ever in a vast humanity which will attain perfection in God and enjoy Him for ever and ever. And, *fifth*, these carry with them the final overthrow of all evil, and the faith that, in spite of all that seemingly contradicts them, Love and Righteousness rule and develop the world. —*Stopford A. Brooke.*

M.B.

Notes and News.

Rev. L. P. Jacks, LL.D., principal, Manchester College, Oxford, was preacher at the City Temple, Thursday morning, Oct. 4th.

The Conference of Sunday School Unions at Great Hucklow, Sept. 19-21, decided unanimously in approval of the establishment of a men's convalescent home to be called the Florence Nightingale Memorial Convalescent Home for Men, to be vested in the Homes Committee of the Manchester District Sunday School Association. An appeal for £10,000 is to be issued £5,000 of which will be for endowment.

Successful Harvest Services have been held at Gainsborough, Nelson, Mottram, Chester, Colne, Dewsbury, Northiam, Tenterden, Nottage, Nantwich, Nottingham High Pavement, Bridgend, Rawtenstall, Coseley, Crewe, Mossley, Coalville, and other churches.

An encouraging Conference of Unitarian Churches of the East End of London, was held at Stratford, Sept. 22nd.

The family of the late Mr. Grosvenor Lee, of Birmingham, has presented Kinver Edge, comprising 200 acres of moorland, 500 feet above sea level, in the heart of the Midlands—to the National Trust, to be dedicated for public use. Mr. Grosvenor Lee was an earnest Unitarian, and his daughter, Miss Rosalind Lee, B.A., is now engaged as minister in charge of the Pentre Unitarian Church, Glam.

The citizens of New Hingham, Mass., U.S.A., have sent £300, largely from Unitarians, to the mother township of Hingham, Norfolk, England, in aid of those distressed or crippled by the war. The gift was entrusted to the Rev. Lawrence Redfern of the Octagon Unitarian Church, Norwich, to be presented at a town's meeting at Hingham in October.

The Autumnal Meetings of the British and Foreign Unitarian Association are being held at Padiham, Oct. 27—29, just after this magazine goes to press, with excellent arrangements for the encouragement of our N.E. Lancashire churches.

The lectures for Sunday School Teachers offered by the Unitarian Home Missionary College through the Manchester District Sunday School Association, have been accepted at Liverpool, Manchester, and in various other centres in Lancashire, Cheshire and Yorkshire. The lecturer, Rev. H. McLachlan, M.A.,B.D., College Warden, has 41 lecture fixtures from Sept. 22nd to Dec. 19th.

"Freedom after Ejection: A Review of Presbyterian and Congregational Nonconformity in England and Wales," a book by Rev. Alexander Gordon, M.A., has recently been published, and reviewed in the "Times Literary Supplement."

The annual meeting of the Provincial Assembly of the churches of London and the S. Eastern Counties, was held at Finchley, Oct. 9th, when there was a conference on the subject of prayer.

The S. E. Wales Unitarian Society held its quarterly meeting at Pentre, Glam., Oct. 1st.

To the Men and Women on War Service.

MOTTO: "Trust in God and do the Right."

DEAR COMRADES,—The whole world marvels at your cheerful courage, on land or on sea, at home or at the front. The way you doggedly stick it and manifest determined persistence makes the entire nation proud of you. You have sacrificed the comforts of home, in camp, in munition works, on the battlefield, and upon the deep for a great ideal—to make humanity free henceforward from the dread arbitrament of war. And it is worth the sacrifice. It is better even to die fighting for that than to live and die under the heel of a soul-withering despotism. So yours is a great inspiration. You are the saviours of civilisation. You are making a grander world possible. Your efforts will open a new era for mankind in which there will be freedom for all men and all nations to live in brotherhood and peace. I know you are confronted with unspeakable difficulties, trials, and temptations. But such brave hearts as yours will not be conquered by them. If you "trust in God and do the Right" in the circumstances in which you are placed, you are sure to be victorious over yourselves, and the more certain to be victors in the fight for the world's emancipation. A young fellow went out from home, from Church and Sunday School, into the army and found himself in the midst of men addicted to drinking and gambling and immoral habits, and another came up to him and said: "Are you having anything to do with this sort of thing?" "No! I am against it," said he. "Good," said the other, "I was just looking for a man of your sort. I'm with you, give me your hand on it, and let us be chums, for two are better than one against such like." They clasped hands, and became good comrades for the Right. I have heard of a band of "Ironsides" of the same sort in a British regiment in France who were united in the mutual pledge to keep themselves straight and clean in soul and character. In camp and factory there are ever such trials of strength and faith, and blessed are they who resolutely withstand. You will do it, not merely for your own sake, but for those left at home, so that you can look into their faces with clear eyes and without secret shame when you meet them again. I believe you have it in you to be equal to the best and noblest, and I am sure that no future will be so full of joy and happiness as that of those who really "Trust in God and do the Right." Dear comrades and brave, I take my hat off to you and salute you.

—H.B.S.

From the Business End.

(BY A MELIORIST.)

XI.—"THE END IN SIGHT."

In many congregations there is one man whose presence or absence determines whether meetings shall be conducted decently and in order or painfully and unsatisfactorily. That they were at the mercy of an individual, neither the wisest nor the worthiest among them, his associates would be ashamed to admit; but if truth were told that admission would have to be made. In time, a merciful Providence calls the culprit to another sphere, and, then—

For years, Tom Dickson had been something of the hub of the Bardsley-street Unitarian Church. Like the spoilt boy of a family, he had compelled consideration at every end and turn, and, whenever any kind of effort was contemplated, his egotism had to be borne in mind. But a miracle had happened. The nettle had been grasped, and the reaction was astonishing. Not only was there no sting, but the erstwhile troublesome weed was found to be a wholesome herb. At long last, Tom Dickson had been enabled to reveal his true though long-hidden heart. He had found wisdom, looked with kindlier eyes and discovered that friendliness was not always feigned. Hence it was that he was able to welcome what he had so long and so bitterly opposed; namely, the real leadership of his Minister. Hence, also, it was that a special meeting of the committee found the Rev. Frank Benson, perhaps a little nervous, but inwardly hopeful, ensconsed in the chair as its president. Well schooled in the ways of men, Mr. Benson abstained from gush. Contenting himself with a few words of courtesy, he invited John Baines, whom he had consulted beforehand, to supplement what he had already said on the matter of church attendance, or, rather, church absence. When the fatherly old man stood up the younger men were all ears and eyes. Without saying so, they had a respect amounting to affection for their old friend. A fine example of the Unitarians of an earlier generation, John Baines was worthy of their regard. Open-minded and keenly thoughtful, he cherished in his heart well-rooted religious convictions. So that, though he had shirked no issue raised by the Higher Criticism or the learned scepticism that had swept so many off their feet, his faith in God and his veneration for the teachings and spirit of Jesus grew stronger and deeper as he grew older. He had, moreover, a sunny temper and a big heart. And though he seldom spoke concerning his personal religion, those who knew him intimately felt that, like Abraham of old, he was a "friend of God." That night, however, he spoke with some frankness.

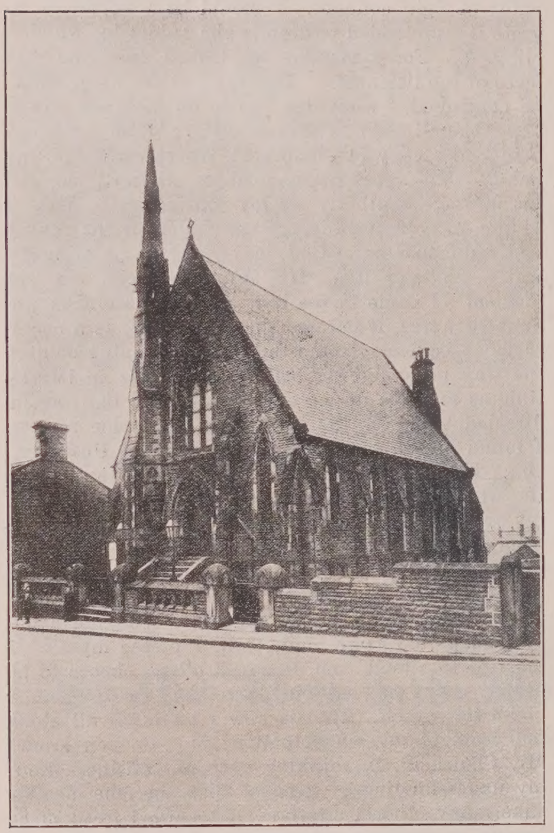
"Now you know that I was reared among the Calvinists; a fine people, mark you," said the old saint earnestly. "I can never be too thankful to my parents and the godly minister of my young days. They made the Almighty very real to me, especially on the side of his holiness. They impressed me, too, with the solemnity of life, and particularly with the value of right conduct. I should be a worthless ingrate if I pretended to despise the ladder by which I climbed." For a moment he looked into the rapt faces of the listeners. "Perhaps you are wondering," he continued, "what this has to do with our absentees. I shall come to them shortly. When I reached manhood a copy of Channing's Works came into my hands. His sweet reasonableness charmed me, but his message of liberty set my soul aflame. Without in the least disturbing my conviction of the reality and righteousness of God, he opened to me a bigger, wider, tenderer life. His influence upon me was magical I came to see that good as Calvinism undoubtedly was, it fettered the mind, and, as a necessary consequence, bound the soul. Channing pointed the way to something better; something so irresistible as to leave me no option but to go the way he directed. And so, though not without some regrets, I found myself breathing the freer air of Unitarianism. That was over forty years ago, and, throughout the whole of that long period, I have so rejoiced in my own freedom that I would do nothing that might seem like an interference with the liberty of others. Reference has been made to my regular attendance at 'Bardsley Street.' It is true that only sickness or some other circumstance I cannot avoid ever keeps me away; but, then, I please myself. I am free to attend, and do so; if others choose to be absent they, too, are but exercising the freedom I claim for myself. That is how I have felt all along the years of my emancipation; but, do you know? Mr. Chairman, in thinking over the Business End, my understanding of freedom has become clearer. Like many other Unitarians, I regarded freedom as having an existence of its own. I now see there is no such thing in the world. There are free men and women, but freedom as a thing apart from life does not exist. I hope you follow me."

"Yes, yes" said one or two eagerly.

"Now there is a previous question: How does man become free? In the first place, by being released from some kind of bondage. A convert to Unitarianism is released from theological slavery. But there is more in it than that. What happens is, to borrow the language of philosophy, his old universe of thoughts, feelings, beliefs, desires, is exchanged for a new and expanding one. In other words, he undergoes an absolute moral and spiritual change. Restraints fall away from heart and mind, and liberty, which is part of the love that casts out fear, is realised. And here we have the secret of regular attendance at worship. The real convert is a "true worshipper." To him, worship becomes a joyous privilege, a means of grace he values too much to miss. This being so, the Business End of our work is clear.

(To be concluded.)

Pudsey Unitarian Church.



THIS Church had its origin in the Barkerite rupture from the Methodist New Connexion, 1841. The Barkerites at Pudsey had preaching rooms at Greenside, Chapeltown and Stanningley, before securing a permanent church building of their own. They obtained preachers from the Yorkshire Unitarian Mission and became identified with Unitarianism. Many of them were active workers in the Temperance movement, and amongst the lay preachers who came to them was Mr. George Lucas, of Gateshead, later of Darlington, who was a stirring public speaker, and who kept in touch with the Pudsey work as anniversary preacher for more than 40 years. The church building was erected and opened as a place of worship free of debt, November, 1861, through the generosity of Leeds Unitarians. It stands in the main thoroughfare of the town, built on a slope, with good schoolrooms in the basement. It was designed to seat 250 persons and the entire cost was about £1,300.

The Ministers have been: Mr. John Mills to 1852; Revs. A. Moon and J. Knapton, 1854-57; Rev. James Lawton Haigh, 1857-1862; Rev. Henry Eachus, 1862-65; Rev. William A. Clarke, 1865-68; Rev. John Bevan, 1869-78; Rev. Elijah Hopkinson, 1879-82; Rev. James Ruddle, 1882-4; Rev. Harry Bodell Smith, 1886-90; Rev. E. T. Russell, 1890-1; Rev. G. Lansdown, 1892-95; Rev. J. G. Slater, 1896-1900; Rev. Harold W. Davies, 1900-2; Rev. Edgar Lockett, 1903-5; Rev. Alfred Amey, 1905-8; Rev. G. A. Ferguson, 1908-13; Rev. Joshua Lord, 1914-16; Rev. Richard Newell, 1917—.

REV. RICHARD NEWELL was formerly a Wesleyan; afterwards unsectarian Lay Missioner at Penwortham Hill, Preston; Unitarian Minister at Framlingham and Bedfield, 1903-10; Newbury, 1910-16; Pudsey, 1917—. Mr. Newell is a native of Yorkshire and a thorough believer in Unitarianism, convinced by painful pilgrimage from Wesleyan Methodism.

The Pudsey congregation has always been active and vigorous with much of the spirit of "go" in it, but it has consisted almost entirely of weekly wage earners, and is still assisted out of the funds of the Yorkshire Unitarian Union. Under Mr. Newell its present minister, the Church is increasing in strength and promise. (A fuller account was given in the "U.M." of August, 1912).

The Departed.

Gone, not Forgotten.

It singeth low in every heart,
We hear it each and all:
A song of those who answer not,
However we may call,
They throng the silence of the breast;
We see them as of yore;
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down:
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God for evermore.

—JOHN W. CHADWICK, of U.S.A.

(Inserted in full in a Memorial Notice for a soldier in "People's Journal.")

The Doctrine of Silence.

By Rev. WILLIAM C. HALL, M.A.

WE are under the illusion that truth springs from debate. On the contrary, it springs forth from the pauses of debate. You are convinced of a truth not when your friend, or your good enemy, with his hundred reasons all marshalled to converge to the instance, to grow to a point, convinces you, but when you convince yourself. Truth comes to you of your reflection, however men pelt it into your ears, or it never comes at all.

Theology, which is our talk about God, never gave any man knowledge of God. Only in religion, in the religious life, the life that has the atmosphere of worship, is God known. Of two men, the one who talks well, and the other who lives well, the idea that there is a God in the world, I know which will persuade others of God. I need not say which he is; I need only say how quiet he will be found to be. He will tell of God with his eyes rather than with his lips,—eyes that tell what he himself is, rather than lips that can talk about everything in the world. He, whether he goes to Church or not, whether he has a theology or not, is evidence to men of God, ay, even of the sort of God God is.

It is pitiful to follow some of the discussions about God which as they proceed lose all concreteness and become airy speculations on abstract things. The Father, the being of our experience, of whom we gain the sense in the depth of our hearts when life itself stirs our profoundest emotions, is lost in our high thought of the Absolute, or hidden in the technical language of our philosophy. We argue until the object of our experience becomes the remote subject of our speculations, until in the labyrinth of our reasons the being of whom we had consciousness, or at least a subtle intimation, disappears, like a fact which, doubted, has become barely a proposition. We argue towards knowledge until we come to the conclusion that we cannot know. But in the last resort,—or should I not say, in the first?—knowledge of God, like all knowledge, is not of our deductions and inferences, but of our intuitions, of the soul's instant and direct observations of palpable reality. It is not of our arguments, our urging of thought outwards, but of our inward thinking, of which language seems only an interruption, an instrument that breaks up and limits the great cogitations of the mind. It is not of speech, but of silence. Against our invitation "Come now and let us reason together whether there be a God," is set the injunction laid upon the lips of the Psalmist, "Be still, and know that I am God."

DEATHS: Mr. Samuel Harrison, Newtonards, Sept. 16th, 73; Mrs. F. Crawshaw, Bury, Sept. 19th; Elizabeth Price, Carisbrooke, I.W., Oct. 1st, 81; Mr. John Thornley, J.P., Esher, Sept. 27th, 88; Mr. Fred Hyde, Dukinfield, Sept. 17th, 57; Mr. J. D. Wright, Norwich, Sept. 26th, 67; Mr. James Tempest, Leeds, Sept. 27th; Mr. E. G. Locke, Kilburn, London, Sept. 29th, 83, Mr. A. E. Dixon, formerly of Hull and Dewsbury, at Withernsea, Sept. 30th; Mrs. John Homer, Stourbridge, Oct. 2nd; Miss M. A. Passmore, Salisbury, Oct. 4th; Rev. T. Lloyd Jones, Liverpool, interred Oct. 20th; Lieut.-Col. Jesse Pilcher, Old Trafford, Manchester, Oct. 19th, 80; Lieut.-Col. S. G. Smith, of Bournemouth, at Basra, Oct. 18th, 51.

An Appeal for Justice.

THE Unitarian movement arose out of conscientious objection to the dogmas of orthodoxy; and some of the early Unitarian C.O.'s were punished for their convictions by being burnt to death at the stake. The two last martyrs in England who suffered in that way for their opinions were Edward Wightman and Bartholomew Legate, executed for being Unitarians. John Bidle, "Father of English Unitarianism," died in prison as a Unitarian C.O. It is supposed that we have moved a long way in liberty and progress since then. Though it is often still true that Unitarians are persecuted for their opinions, they do have equal liberty before the law with all other religious sects in the proclamation of their views. This liberty has been dearly bought by the heroic suffering of our valiant predecessors in times past. Knowing, therefore, what persecution means we Unitarians would not knowingly persecute any who differ from us. We are ready to defend them in the exercise of their liberty if need be.

Consequently the book published by Mrs Henry Hobhouse, entitled "I Appeal unto Caesar," should find a very strong response from Unitarians. It describes the cruel treatment meted out to Conscientious Objectors to the war. Out of 307 of these men in prison there are 109 Quakers and 14 Unitarians. The Military Service Act empowers Tribunals to give absolute exemption on conscientious grounds, but the Tribunals ignore that fact, and these men are handed over to the Military authorities by which they are courtmartialed and imprisoned and in many cases treated most cruelly.

Mrs. Hobhouse believes that England is right in going to war, and so does Prof. Gilbert Murray in his able introduction to the book, and so do most Unitarians, but we all ought to protest indignantly against brutal and cruel treatment as exposed in Mrs. Hobhouse's pages. The book is 1s., published by George Allen and Unwin, Ltd., Ruskin House, 40, Museum Street, London, W.C., and can be obtained through any bookseller. All should read it.

The Children's Corner.

NATIONAL CONFERENCE (Of Unitarian and Kindred Churches) GUILDS UNION.

IF WISHES WERE HORSES.

A wise and witty person once said, "If wishes were horses beggars would ride." As any smart boy or sharp girl knows, that means that if we would have a horse to ride on or anything else of value, we shall have to do more than wish for it. We might snap a wish-bone every day of the week, and be ever so careful not to let out our wish, but if that were all we did, nothing would come of it but disappointment. I don't mean that it is foolish to wish, or that it is wrong. For some things it is quite right to wish; also, it is wise. Where the folly comes in is in wishing for impossible or unreasonable things, or for things we have no right to expect. It is good to wish to be good or strong or clever. It isn't exactly wrong to wish for happiness or riches or fame; though it is better to wish to be worthy of them.

By itself, however, wishing is a waste of time. Nor is this all. To spend time wishing, wishing, wishing is the way to become unhappy. Often it shows how unhappy we are. For it means that we are discontented; that is, we find no satisfaction in the things that are already ours. Or it may mean that we are envious; that is, miserable because someone has got something we should like. Or it may mean that we are selfish; that is, always thinking of our own pleasure and profit, and forgetting there are other people. I wonder if you know which is the best kind of wish. I don't mean the best kind of thing to wish for, but the wish itself. I will tell you. The best kind of wish is the wish that becomes a will. What I mean, you will see in a twinkle. I once knew a man who, when he was a poor boy selling newspapers in a big city, wished to ride in a beautiful carriage drawn by a pair of handsome horses. It was a curious wish for a poor street urchin, or would have been had it remained only a wish. But he would not let it. He converted it into a will. How? By saying, "I WILL have a carriage and pair of my own some day." Thus his wish was the right kind of wish. But the right kind of wish needs to be followed by the right kind of will. It is not enough to let "I wish" be followed by "I will." The right kind of will is in its turn followed by something else. Otherwise, even the right kind of wish can end only in the disappointment of a broken resolution. The poor street arab not only willed; he also worked. And, when I knew him, he was the Lord Mayor of the City. In his case, wishing became willing, willing became working, and working became wealth, and so he won his carriage and pair. Now, don't go wishing for horses and carriages, for motor cars, for mansions, for lots of money; you may be disappointed. Wish for things that will enable you to help, to serve, to gladden others. And I promise you that if you wish in the right way, and in the right spirit, your rewards shall be sure. In helping, serving, gladdening other people you will win something that selfish folk, however rich or successful, always miss. Can you guess what this is?

H.F.S.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

NOVEMBER 11th is Temperance Sunday, and once more we call the attention of Ministers and School Superintendents to the setting apart of the day for special reference to the subject of temperance, and of Band of Hope and Guild Workers, and our people generally, to the opportunity for deepening and broadening our religious work.

By now there will be in the hands of those to whom this appeal is made, a circular letter from the National Unitarian Temperance Association, and we would emphasise and impress upon our readers one or two points in that letter. (1) "It has been proved beyond doubt that Drink leads to serious delay and inefficiency in connection with the manufacture and transport of war material, etc." We may not all agree about the necessity of war, but having entered upon it, it is surely a wise plan to bring it to a speedy end, and efficiency is one way of bringing that about. Out of this arises the After-the-War problem, and industrial and commercial efficiency is no less urgent than efficiency in war. Let us be ready. (2) "Drink results directly and indirectly in the downfall of many men in training or on leave." This does not apply only to those who are confirmed drinkers, but refers especially to our youth. Some of us know the dangers that beset them during recruiting and training. Some of these young men came from good homes where they had not known the taste of beer or spirits, they were shielded from the vice of intemperance by total abstinence, and they have been compelled to associate with older men—seasoned drinkers; tempted, jeered at, sworn at, even dragged inside the public house and forced to drink, until now they have become drinkers, and many a mother rues the day when her boy joined the forces, because of the evil that drink has wrought in his life. Such being the case, is it not our duty as churches, to join with others outside, in urging the Government to take further steps at once to remove the temptations to drink which still exist, and protect our future manhood from ruin? What is to be our response? (1) Personal and collective local effort in establishing a Band of Hope in every church. (2) Financial support for our Central Organisation (the N.U.T.A.), which could increase its propaganda if it had the means. Let us justify our existence as churches in helping to roll away the stone that hinders our National Salvation.

The Association offers a free supply of pamphlets and leaflets for distribution, and it has a list of honorary speakers who will gladly help local effort (see page 4, Annual Report). —R.N.

MINISTERIAL CHANGES: Rev. Percival Chalk, of Manchester College, Oxford, has been inducted to the ministry of the Banbury Unitarian Church, Sept. 25th; Rev. F. Coleman has resigned at Hunslet and accepted appointment to Trafalgar-street Unitarian Church, Burnley; Rev. C. M. Wright, M.A., has resigned at Mansfield and accepted appointment to the Ancient Chapel, Toxteth, Liverpool; Rev. J. Islan Jones, M.A., resigned, Halliwell-road Church, Bolton, is appointed to Hindley Chapel; Rev. Percival Godding, Ballyclare, has received commission as 2nd Lieut. Royal Irish Rifles; Rev. V. A Demant is settled as minister at Newbury; Rev. Priestley Prime is appointed minister of the Guildford and Godalming Churches; Rev. Joseph Wain, of Scarborough, is appointed to Hale Chapel, Altrincham, Rev. Stanley Mossop has entered on his ministry at Handsworth, Birmingham; Rev. H. W. Stephenson, B.A., Loughborough, is appointed to Stamford-street Chapel, London, and Blackfriars Mission; Rev. W. H. Drummond, B.A., has undertaken charge of the Unitarian services at Cambridge for a year; Rev. G. Randall Jones, B.Sc., B.D., of the Unitarian Home Missionary College, has been publicly inducted to the ministry of the Pendleton Church, Manchester.

The Executive of the British and Foreign Unitarian Association has passed a resolution of protest against the unjust and illegal treatment of Conscientious Objectors.

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—AND—
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